

PRELUDE: Prelude to Khovanschina

M. Mussorgsky

THE WORD OF GOD

(Peoples' responses in bold)

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The people, standing as able

HYMN 556 (vs. 1,2,3): Rejoice, ye pure in heart!

1 Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your
2 With all the an - gel choirs, with all the saints of earth, pour
3 Your clear ho - san - nas raise, and al - le - lu - ias loud; while
4 Yes, on through life's long path, still chant-ing as ye go, from
5 Still lift your stand-ard high, still march in firm ar - ray, as

1 glo - rious ban - ner wave on high, the cross of Christ your King.
2 out the strains of joy and bliss, true rap - ture, no - blest mirth.
3 an - swering ech - oes up - ward float, like wreaths of in - cense cloud.
4 youth to age, by night and day, in glad - ness and in woe.
5 war - riors through the dark - ness toil, till dawns the gold - en day.

Refrain

Re - joice, re - joice, re - joice, give thanks, and sing.
re - joice, re - joice,

Presider Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. **Amen.**

Presider Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

SONG OF PRAISE, HYMN 542 (vs. 1): Christ is the world's true Light

1 Christ is the world's true Light, its Cap-tain of sal - va - tion,
2 In Christ all rac - es meet, their an- cient feuds for - get - ting,
3 One Lord, in one great Name u - nite us all who own thee;

new life, new hope a - wakes, for all who own his sway:
when Christ is throned as Lord all shall for - sake their fear,
the world has wait - ed long, has tra - vailed long in pain;

the Day - star clear and bright of ev - ery race and na - - tion;
the whole round world com - plete, from sun-rise to its set - - ting:
cast out our pride and shame that hin - der to en - throne thee;

free - dom her bond - age breaks, and night is turned to day.
to plough-share beat the sword, to prun - ing - hook the spear.
to heal its an - cient wrong, come, Prince of Peace, and reign.

Words: George Wallace Briggs (1892-1955), alt. By permission of Oxford University Press. Music: *St. Joan*, Percy E. B. Collier (1892-?). Copyright © The Church Pension Fund.

THE COLLECT OF THE DAY

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Presider The Lord be with you.

People **And also with you.**

Presider Let us pray. (*Silence is kept for a moment*)

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people, seated

FIRST READING: Micah 6:1-8

Reader A reading from Micah.

Hear what the LORD says:

Rise, plead your case before the mountains,
and let the hills hear your voice.

Hear, you mountains, the controversy of the LORD,
and you enduring foundations of the earth;
for the LORD has a controversy with his people,
and he will contend with Israel.

“O my people, what have I done to you?

In what have I wearied you? Answer me!
For I brought you up from the land of Egypt,
and redeemed you from the house of slavery;
and I sent before you Moses,
Aaron, and Miriam.

O my people, remember now what King Balak of Moab devised,
what Balaam son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

“With what shall I come before the LORD,
and bow myself before God on high?

Shall I come before him with burnt-offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with tens of thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?"
He has told you, O mortal, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

Reader The Word of the Lord.

People **Thanks be to God.** (*Silence is kept for a time*)

Sung in unison, beginning after the asterisk in the first verse

RESPONSE: Psalm 15, Domine, quis habitabit?

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- 1 LORD, who may dwell in your / tabernacle? *
 who may abide upon your holy / hill?
- 2 **Whoever leads a blameless life and does what is / right, ***
 who speaks the truth from his / heart.
- 3 **There is no guile upon his tongue;**
 he does no evil to his / friend; *
 he does not heap contempt upon his / neighbor.
- 4 **In his sight the wicked is re- / jected, ***
 but he honors those who fear the / LORD.
- 5 **He has sworn to do no / wrong ***
 and does not take back his / word.
- 6 **He does not give his money in hope of / gain, ***
 nor does he take a bribe against the / innocent.
- 7 **Whoever does these / things ***
 shall never be over- / thrown.

SECOND READING: 1 Corinthians 1:18-31

Reader A reading from the first letter to the Corinthians.

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

Reader The Word of the Lord.

People **Thanks be to God.** (*Silence is kept for a time*)

The people, standing as able

HYMN 656: Blest are the pure in heart

1 Blest are the pure in heart, for they shall see our God; the
2 The Lord, who left the heavens our life and peace to bring, to
3 he to the low - ly soul will still him - self im - part and
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King;
for his dwell-ing and his throne will choose the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt. Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870).

THE GOSPEL: Matthew 5:1-12

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.
People Glory to you, Lord Christ.

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.
“Blessed are those who mourn, for they will be comforted.
“Blessed are the meek, for they will inherit the earth.
“Blessed are those who hunger and thirst for righteousness, for they will be filled.
“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

The people, seated

THE SERMON: David J. Lucey

The people, standing as able

THE NICENE CREED

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**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation

**he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,**

and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

The people standing, as able

PRAYERS OF THE PEOPLE

The Leader will read the petition and add a bidding beginning with “Pray for . . .” In the silence the people are encouraged to add their own prayers, petitions, and thanksgivings.

Leader I ask your prayers for God's people throughout the world; for our Bishops, Justin, Archbishop of Canterbury, Michael, Presiding Bishop of the Episcopal Church, for Mark, Bishop of the Diocese of Virginia, for Isaac, Bishop of the Ezo Diocese; for this gathering of St. Francis Church; and for all ministers and people.

Pray for the Church.

...

Presider Direct us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord. **Amen.**

CONFESSiON

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Presider Let us confess our sins against God and our neighbor. (*Silence*)

The people, kneeling, as able, the Minister and People say

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

Presider Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The people, standing, as able

EXCHANGE OF THE PEACE

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Presider The peace of the Lord be always with you.

People And also with you.

THE HOLY COMMUNION

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All Christians are welcome at the communion table. To receive communion, you eat the bread and may, but are not required to drink, from the cup. **Gluten free host is available and signify your desire to receive it by placing your right-hand palm down on top of your left.** If you wish to receive a blessing because of your tradition, conscience, or philosophy, signify your desire by crossing your arms across your chest.

The people, seated, the alms plates are passed by the ushers.

OFFERTORY, Choral Anthem: There shall a Star Come Out of Jacob

Felix Mendelssohn

The gifts of the people, the bread, wine, and alms, are brought forward and placed on the altar while the anthem is sung, the people standing, as able.

THE GREAT THANKSGIVING: (Eucharistic Prayer B)

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Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your son Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

S 125 Holy, holy, holy Lord: Sanctus

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high-est. Ho - san-na in the high-est.

Presider We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father,

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Presider And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with blessed Francis of Assisi and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

Intoned by the Presider and People

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Presider And now, as our Savior Christ hath taught us, we are bold to say,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,**

**and the power, and the glory,
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

Presider Alleluia! Christ our Passover is sacrificed for us.

People Therefore let us keep the peace. Alleluia.

Presider The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Bread and the Cup are given to the communicants.

HYMN 560: Remember your servants, Lord

Antiphon

Re-mem - ber your ser-vants, Lord, when you come in your kingly pow - er.

1. Bless - ed are the poor in spi - rit; for theirs is the kingdom of hea - ven.

2. Bless - ed are those who mourn; for they shall be com - fort - ed.

3. Bless - ed are the meek; for they shall in - her - it the earth.

4. Bless - ed are those who hunger and thirst af - ter right - eous - ness;

for they shall be sat - is-fied. 5. Bless - ed are the mer - ci - ful;

for they shall ob-tain mer - cy. 6. Bless - ed are the pure in heart;

for they shall see God. 7. Bless - ed are the peace - ma-kers;

for they shall be called the chil - dren of God.

This musical score consists of eight staves of music for two voices. The top staff uses a soprano C-clef, and the bottom staff uses an alto F-clef. The music is in common time, with a key signature of one flat. The vocal parts are separated by a vertical bar line. The lyrics for each beatitude are placed below their respective staves. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with some notes connected by beams. Measure numbers 3 through 7 are indicated above the staves.

8. Bless - ed are those who are perse - cut - ed for right - eous - ness' sake;
for theirs is the kingdom of hea - ven.

9. Bless - ed are you when the world re - viles you and per - se - cutes you;
and utters all manner of evil against you false - ly for my sake:
Re-joice and be ex-ceed-ing glad; for great is your reward in hea - ven.

The musical score consists of six staves of music for two voices (SATB). The top staff is soprano, the second staff is alto, the third staff is tenor, and the bottom staff is bass. The music is in common time, with a key signature of one flat. The notation includes quarter notes, eighth notes, and sixteenth notes. The lyrics are integrated into the musical lines, with some words appearing above or below the staff. The score is divided into two sections, each starting with a different Beatitude.

Antiphon

The musical notation consists of two staves. The top staff is in treble clef, and the bottom staff is in bass clef. Both staves are in common time with a key signature of one flat. The lyrics are written below the notes. The bass part is optional.

Re - mem - ber your ser - vants, Lord, when you come in your kingly pow - er.

The second bass part is optional.

Words: Russian Orthodox liturgy; Matthew 5:3-12. Music: *Beatitudes*, Russian Orthodox hymn; arr. Richard Proulx (b. 1937). Copyright © 1985, G.I.A. Publications, Inc.

The people, standing as able

POSTCOMMUNION PRAYER

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Presider Let us pray.

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

Presider May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

HYMN 135: Songs of thankfulness and praise

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;
3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
4 Man - i - fest on moun - tain height, shin - ing in re - splen-dent light,

man - i - fest - ed by the star to the sa - ges from a - far;
and at Ca - na, wed - ding-guest, in thy God-head man - i - fest;
man - i - fest in val - iant fight, quell - ing all the dev - il's might;
where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
man - i - fest in gra - cious will, ev - er bring - ing good from ill;
When from there thou led - dest them stead - fast to Je - ru - sa - lem,

an - themes be to thee ad-dressed, God in man made man - i - fest.
an - themes be to thee ad-dressed, God in man made man - i - fest.
an - themes be to thee ad-dressed, God in man made man - i - fest.
cross and Eas - ter Day at - test God in man made man - i - fest.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984). St. 4, Copyright © The Church Pension Fund. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

DISMISSAL

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Leader Let us go forth into the world, rejoicing in the power of the Spirit.
People **Thanks be to God.**

POSTLUDE: Rigaudon en Rondeau

Louis-Claude Daquin

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